A U M

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. Whatever thou doest, O son of Kunti, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.—*Bhagavad-Gita, ch. 9.*

THEOSOPHY

Vol. VIII JUNE, 1920 No. 8

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FROM THE BOOK OF IMAGES

AS the day of works drew toward its closing, the Master spoke but little with the disciples. Although he had been long among them, teaching and exemplifying the Good Law, they, living always in the present, postponed understanding and application to the morrow. Therefore, they were not ready when the hour came.

Left to themselves unanswered questions arose, demanding solution, and they discussed anxiously among themselves, seeking to postpone the inevitable by discussion.

Sandhya, embodied complacence, spoke first.

"Nimittika, the law of embodied existence, cannot be gainsaid," said he. "Life comes and life goes, the Lives uniting and separating. Even for a Sannyasi the time comes when the sack must burst and the grain be spilled. In my opinion He whom we all love, fortifies himself by that meditation called Isolation for the great change. We have done much and have heard much. Be comforted; we will carry on the great work."

Having heard wise words formerly uttered by the Master, the disciples were comforted, some saying in their hearts, "We shall have a worthy successor in Sandhya."

Nakula, he who had received most at the Master's hand, was besought also for the expression of opinion, some of the disciples thinking him favored of the Master, because he had received much.

"I think that the Master is troubled over what may befall, fearing divisions amongst us. Doubtless he is absorbed in the modification of the mind called memory and is, therefore in the state denominated meditation with a seed. Be comforted. Although he

presently understands not the full measure of our devotion, yet shall we nobly sustain the work begun by him."

As all the disciples had been instructed in the states called modifications, and recognized in the saying of Nakula words formerly employed by the Master, believing him to have been favored by the Master, they were comforted and some thought in themselves, "greatly as we shall regret the departure of him who was sent, we shall not be left without a Head. Nakula will be the Antaskarana, the link between the world of the Nirmanakayas and the world of embodied men."

Alone among them all Sahadeva had retained cheerfulness of demeanor. Being embodied fancy, and the friend of Nakula, and it being known that the Master had often treated him tenderly in his follies, his opinion seemed valuable.

"What is there to fear," said he, "even though the Master go hence before we are ready? His words will remain with us and from them we can erect goodly structures of thought and opinion for them who come after. I doubt not his silence amongst us is due to his foretasting of heavenly bliss, the reward of labors well performed. These states have been with each of us, and we, being his disciples, it must be that his states are ours. While he rests in the devachan, we will not be idle, but go forward in full confidence."

Sahadeva being congenial to the company, they recognizing sayings formerly uttered by the Master, were comforted. Some among them, assuaged in their hearts, and knowing the friendship of Nakula and Sahadeva, and not perceiving the contradiction in their opinions, accepted both the opinions and thought within themselves, "the one hath the memory and the other the imagination to accomplish great things. Between them we shall have guidance as to the Will of the Master, and further sustenance regarding his new Testament after the Guru hath forsaken the body."

While the disciples thus discussed among themselves, a little way apart, that the Master might not be disturbed in his repose, Iran, who first had loved the Guru, sat by him, his senses assiduous in attentions, his mind afflicted with forebodings, his heart torn with grief.

He bowed his head to conceal his tears, if peradventure the Master might waken. The beneficent fingers of the Master rested upon his head. "Grieve not, Iran," the fingers seemed to say.

"Lord," thought Iran in his heart, "what shall we do that Thou be near, so that we may continue to walk in thy footsteps through good and evil report?"

Through contact with the Master's fingers Iran seemed to hear in his heart, "Sow the seed ye have received at my hands, that it may spring up in the hearts of men. Water it by service in the name of the Good Law. Even as the plant grows in the hearts of men, so shall your eyes be opened that ye see. Nourish it by following in the path of the Predecessors. Even as the hearts of men

emulate the example set, so shall your ears be opened that ye hear. Faithfulness is the path of seeing. Faithfulness is the path of hearing. Seek me in the hearts of men and thou shalt assuredly find."

The disciples, returning to the presence of the Master, Sandhya spoke gently to him.

"Master, remain with us that we have guidance and direction." But the Master answered not.

Then Nakula spoke considerately to him.

"Lord, when thou goest who should be chief amongst us that we remain of one mind and divisions come not upon us?"

But the Master gave no sign. Then Sahadeva spoke to him pleasantly.

"Master, if it be thy will, make appointment giving to each his due measure, that thy seed may not be spilled or scattered, and we, knowing thy will, may abide it."

But the Master remained silent. Silence fell upon the disciples. The Master's hand was withdrawn from the head of Iran. Then, seeing the withdrawal, Sahadeva, Nakula and Sandhya spoke to Iran.

"Iran, what is thy interpretation of this that all have witnessed?"

"I fear much that we have been remiss in devotion, and therefore amiss in application of the lessons imparted, seeing that we remain whole while the Master suffers in silence."

This not being of a satisfying nature to the company, Sandhya reproved Iran, saying, "were this thus we would not have been chosen to be his disciples."

Nakula reproved Iran, saying, "Verily the Master hath selected us from among many candidates for his favor."

Sahadeva reproved also in his turn, saying, "Iran, we have been the acceptable instruments of his teaching; otherwise thou deniest the efficacy of the Good Law."

Iran, shaken with grief, moved with love for the Master, answered.

"May it not well be that we have been accepted because of merit acquired in former lives rather than from devotion in this? May not our longing rather than our love have urged us to this presence? He who comes among embodied men seeking only to do them service can refuse no one. I fear that he dies from lack of the sustenance of understanding devotion from us."

This being unsatisfactory to the company, each felt in his heart, "The fears of Iran proceed from a dubious mind. Manifestly he has learned little from the Master's teaching, and has acquired the eye doctrine rather than imbibed the doctrine of the heart. The disciple must have unbounded confidence in the Master's ability to

impart, unlimited confidence in his own ability to learn. As for me I have both and therefore it is my belief that our love sustains the Master in his present trial, and if we hold fast he will conquer in this trial and acquire a further initiation. And we also, unless it be Iran, will benefit by the Master's advancement."

Comforted by these conformable thoughts the disciples remained silent, repeating inaudibly remembered and imagined words of the Master, not perceiving that Wisdom lies in application, not in memory; understanding devotion in service, not in imaginings.

When the ultimate moment arrived, the Master sat upright on the pallet whereon they had laid him, and gazed upon the company.

"He sees not," murmured the disciples, observing that the Guru looked fixedly, by the power of meditation concentrated at the hour of death, with his vital powers placed between the eyebrows.

"Yet seeing not, he sees," felt Iran, in the midst of his tears.

They bespoke him seated upright among them.

"Lord of all," they besought him, "remain with us yet a space, lest we perish and all truth with us." The eyes of the Master remained undeviating.

"He hears not," said the disciples in their despondency.

"Yet hearing not, he hears," thought Iran, in the midst of his affliction.

Then they strove to support the Master, thinking he could no longer sit erect; to persuade him by gentle insistence to recline again upon the pallet. But he moved not, nor yielded to their insistence. "He feels not," cried the disciples, overwhelmed with the grief come upon them.

"Yet feeling not, he feels," felt Iran in the laceration of his heart torn by a love beyond names and forms.

"OM! I must go. Atha, Svasti, OM!" breathed the Master.

"He hath given up the ghost!" cried the disciples, as the Guru melted upon the pallet.

"Swapita; he hath gone to his own place," heard Iran in the burnished depths of his fathomless love.

When they had washed him, and vested him with the vestments, they lighted the ghât. In the mounting flame of the burning body they thought to perceive the departing Soul of the Guru. In the drifting smoke of the pyre they thought to see the vanishing bhût of the Guru. Iran, plunged in meditation, felt the great peace of an immediate incorporeal presence inhabiting his love.

Thereafter the disciples remembered the Master for a season, and spoke in his name, but as they had been content to live in reflected light, darkness came upon them as memory declined. Some became of the complacency of Sandhya, hearkening to his words. Some partook of the memorial utterances of Nakula, unaware of any change in themselves. Some refreshed themselves with the fancies uttered by Sahadeva, imagining they were receiving further teachings of the Master.

In time, Sandhya, Nakula, and Sahadeva, accepting as the apportionment of their dues the devotion of the disciples, remembered and imagined words spoken privately to each of them by the Guru, and ordained many special ceremonies which the disciples accepted reverently as leading to heaven, to powers, to objects of enjoyment, and to the receipt of communications from the Guru.

Divisions soon came upon them, and after a generation, there arose three sects of religion, three systems of yoga and three schools of philosophy in the name of the Master from the single life, the single teaching and the single example of the Master. Depending upon interpretation and not upon application for their understanding, dependent upon interpreters and not upon service for the path, the company perceived not the contradictions propounded in the name of the Master.

When Iran had speech with them they reproved him patiently with explications. Sandhya explained that the Master was departed, and to continue to adhere to that which had been was to worship the bhûts. Nakula explained that the Master could no more be reached directly, and the teaching could only be understood by interpretation. Sahadeva explained that with interpretation continued as an exercise, by the practice of the imagination the further will of the Master was being followed and messages received of new import, correcting the former teachings.

Iran, not being satisfied, searched diligently the sayings of the Master, and finding them not conformable with the teaching and example of Sandhya, of Nakula and of Sahadeva, sorrowfully went his way.

Thus, solitary and deserted of the company, Iran in loneliness and isolation sought for the space of seven years to find the way, having naught to sustain him but the love of the Master, the example of the Master, the words of the Master.

When the ultimate moment of his trial arrived he communed within himself.

"Master," communed he, "while thou wert present in bodily form, we had sure guidance. I can no more find thee through the medium of the senses, for of thy bodily form naught remains. Where, then, is the Path open to thee? Where is the triple thread of Brahman that shall bridge the wide interval to thee?"

Asking these questions within himself, the Self seemed to reply.

"Remains the recorded word of the Master. Remains the example of the Master. Remains the love of the Master who hath the whole of nature for his object."

So Iran determined to seek in these the strength to forevermore endure. "For love of thee," he cried, "I will serve all men in love, telling them of the Good Law."

Thus taking the whole of nature for his object, Iran rose in his love and service to the plane where the Masters are, and entered into conscious communication with the Guru to whose bidding he had devoted his life.

THE THEOSOPHICAL MOVEMENT*

CHAPTER V.

THE first serious modern attempt to investigate metaphysical phenomena in a quasi-scientific spirit was that made by the London Dialectical Society. At a meeting of the Council of that society in January, 1869, a committee was appointed "to investigate the Phenomena alleged to be Spiritual Manifestations, and to report thereon."

The Committee, composed of thirty-four well-known persons, passed nearly eighteen months in its investigations. It held fifteen sittings of the full committee, received testimony from thirty-three persons who described phenomena occurring within their own personal experience, and procured written statements from thirty-one others. The Committee also appointed from its membership six sub-committees who undertook first-hand investigations by experiments and tests. The Committee sent out letters inviting the attendance, co-operation and advice of scientific men who had expressed opinions, favorable or adverse, on the genuineness of spiritualistic phenomena.

On July 20, 1870, the full Committee rendered its unanimous Report to the Council, with request for publication of the report under the approval of the Society. The Council received and filed the Report, discharged its Committee with a vote of thanks, but declined to accede to the request for publication of the report. In consequence the Committee unanimously resolved to publish its report on its own responsibility. Two editions of the report were printed to supply the demand for copies, and at the time caused a very great discussion.

The Report is drawn with great conservatism. The statement of facts ascertained and conclusions reached by the Committee is, condensed, as follows:

The Committee specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion. On this the report says, "your Committee, while successful in procuring the evidence of believers in the phenomena and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. A large majority of the members of your Committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit."

The Committee recites that the reports of the several sub-committees "substantially corroborate each other, and would appear to establish the following propositions:"

1. Audible sounds and sensible vibrations of a very varied character apparently proceeded from articles of furniture, from the

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

floors and walls of rooms, without being produced by muscular action or mechanical contrivance.

2. "Movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person."

3. "These sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

4. "The answers and communications thus obtained are, for the most part, of a common-place character; but facts are sometimes correctly given which are only known to one of the persons present."

5. "The circumstances under which the phenomena occur are variable, the most prominent fact being, that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena."

6. Nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively."

In addition to these conclusions the Committee state that occurrences of a still more extraordinary character are testified to by reputable witnesses: *Levitation,* both of human beings and of other heavy bodies; *Materialization,* both of hands and of full figures; handling of red-hot coals without injury; drawings in pencil and in colors; automatic writings; prophecies of future events; voices, music, flowers, crystal visions, elongations of the human body, etc. The phenomena are variously ascribed by the witnesses, some attributing them "to the agency of disembodied human beings, some to Satanic influences, some to psychological causes, and others to imposture or delusion."

The Report concludes: "Your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena, the large number of persons in every grade of society and over the whole civilized world who are more or less influenced by a belief in their supernatural origin, and the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

It has been fifty years since the above Report was issued. In that period unnumbered thousands have repeated the investigations of "the phenomena alleged to be spiritual manifestations," great numbers of books have been issued, arguments and theories pro and con have been multiplied, but no advance whatever in actual

knowledge has been gained. It remains today, as it remained then, that *"no philosophical explanation of them has been arrived at"* outside the propositions advanced by H. P. Blavatsky in "Isis Unveiled."

Viewing the moderation, the accuracy and the dispassionateness of the Committee's report of facts ascertained and conclusions reached, it should be of interest to the student of human nature in the light of the teachings of Theosophy, to observe the reception accorded the Report of the Committee by the moulders of public opinion in press and science. The London *Times* called the Report "a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit in judgment upon." The *Pall Mall Gazette* declared, "It is difficult to speak or think with anything else than contemptuous pain of proceedings such as are described in this report." The London *Standard* commented, with unconscious verisimilitude, as follows: "If there is anything whatever in it beyond imposture and imbecility, there is the whole of another world in it." The *Morning Post* swept the whole matter aside in one contemptuous sentence: "The Report which has been published is entirely worthless." The *Saturday Review* pronounced the subject "one of the most unequivocally degrading superstitions that have ever found currency among reasonable beings." The reviewer of the *Sporting Times* made these dispassionate remarks: "If I had my way, a few of the leading professional spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks. It would do them good. They are a canting, deceiving, mischievous lot. Some of their dupes are contemptibly stupid—insane, I should say." Professor Huxley, who had spoken slightingly of the manifestations, wrote, in reply to the Committee's invitation to participate: "It would be little short of madness for me to undertake an investigation of so delicate and difficult a character, the only certain result of which would be an interminable series of attacks from the side from which I might chance to differ. I hope that I am perfectly open to conviction on this or any other subject; but I must frankly confess to you that it does not interest me." Professor Tyndall's attitude is indicated by this quotation from his *Fragments of Science:* "The world will have a religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

While the Dialectical Society Committee was engaged in its investigation, Professor William Crookes, later to become the most notable scientist of his generation, but then just beginning to attract the attention of the Fellows of the Royal Society, had determined on his own account to study the phenomena privately. His bold and unqualified statements of the results achieved, his cautious discussion of the many theories to account for the phenomena he witnessed, were first printed in the numbers of the *Quarterly Journal of Science* for 1870-72, and published later in book form in 1874, with the title, "Researches into the Phenomena of Spiritualism."

His researches were undertaken in a truly scientific spirit, in the public interest, and his results described with a sincerity, a courage and candor that in any other field would have received, as they merited, the highest commendation. But upon his head, as in the case of Darwin, was heaped every abuse, and against his scientific repute every calumny was spread, that could be devised by the reactionists of religion and science. It was more than thirty years before his enormous services to mankind in the field of physical research brought him a restored reputation.

In 1875 was published "The Unseen Universe," an attempt primarily to reconcile the "Darwinian Theory" with the tenet of a "revealed religion," and containing a discussion of ancient religions, spiritualism, and immortality in relation to the phenomena of the visible universe. In less than a year the work passed through four editions. Numerous other books and continuous discussion in the press throughout the period from 1870 to 1880 marked the steady increase of interest in metaphysical phenomena, and betokened the growing unrest of the generation. The formation of the Theosophical Society and its rapid progress was like a Gulf stream in the vast ocean of public discussion. The teachings embodied in "Isis Unveiled" and "The Theosophist" and put in popular form in "The Occult World" and "Esoteric Buddhism" might be likened to the sudden upheaval of a new land in the midst of that ocean, offering its compelling attraction to adventurous explorers.

It was in such circumstances that the Society for Psychical Research was established early in 1882 by a number of well-known persons, among them Prof. F. W. H. Myers, W. Stanton Moses (M. A. Oxon.), and C. C. Massey, all members of the London Lodge of the Theosophical Society. The preliminary announcement of the new society declared that "the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic." Committees were to be appointed to investigate and report upon such subjects as telepathy, hypnotism, trance, clairvoyance, sensitives, apparitions, etc. The announcement stated that "the aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated."

With such a broad and just prospectus and such an inviting field for its efforts, the new Society almost immediately attracted to its Fellowship some hundreds of men and women of reputation and ability in their several fields. By 1884 the Society had made numerous investigations, had begun the publication of the voluminous reports of its *Proceedings,* and was firmly established in the public confidence as a serious and scientific body engaged in the methodical and unbiased investigation of the disputed phenomena.

Meantime Mr. Sinnett had removed to London, his published books had been read by thousands, he had been elected Vice-President of the London Lodge, and was the center and inspiration of eager investigations and experiments in the line of the "third object" of the Theosophical Society. Rumors and circumstantial stories were afloat regarding "astral appearances," "occult letters" and other phenomena connected with the mysterious "Brothers" supposed to be the invisible directors behind the Theosophical activities. When Col. Olcott arrived in London early in the summer of 1884, followed a little later by H. P. B., interest rose to a genuine excitement. This excitement, coupled with the fact that a number of members of the Society for Psychical Research were also Fellows of the Theosophical Society, made it natural and plausible for the S. P. R. to turn its attention to the new and inviting possibilities at hand. Accordingly, on May 2, 1884, the Council of the S. P. R. appointed a "Committee for the purpose of taking such evidence as to the alleged phenomena connected with the Theosophical Society as might be offered by members of that body at the time in England, or as could be collected elsewhere." Out of this beginning grew the famous "exposure" that for a time threatened the ruin of the Theosophical Society.

The S. P. R. Committee as originally constituted consisted of Professors E. Gurney, F. W. H. Myers, F. Podmore and J. H. Stack. To these were subsequently added Professor H. Sidgwick, Mrs. Sidgwick, and Mr. Richard Hodgson, a young University graduate.

The Committee held meetings on May 11 and 27 at which Col. Olcott was present and replied to numerous questions, narrating the details of various phenomena of which he had been witness during the years of his connection with H. P. B. Mohini M. Chatterji, a young Hindu who had accompanied the founders from India, was questioned on June 10. On June 13 Mr. Sinnett repeated to the Committee his observations of the phenomena described in his "Occult World." During the summer the meetings of the Cambridge branch of the S. P. R. were attended on several occasions, by invitation, by Col. Olcott, Mohini and Madame Blavatsky. On these occasions, says the preliminary report, "the visitors permitted themselves to be questioned on many topics." Additional evidences were obtained by the Committee from many sources, testifying to a wide range and variety of phenomena through the preceding ten years, in America and Europe as well as in India. All the witnesses were persons of repute and some of them well-known in England and on the Continent. In the autumn of 1884 the Committee published "for private and confidential use" the "first report of the Committee." This report, now very rare, is a pamphlet of 130 pages. The first 33 pages are devoted to the formal recital of the basis and nature of the investigations made, the Committee's comments on the various questions raised, the conclusions tentatively arrived at, and two notes, one relating to the

Coulombs and the other, by Professor Myers, giving a brief digest of the Theosophical views and explanations of the phenomena inquired into. The remaining 97 pages consist of XLII Appendices, giving the substance of the evidence obtained from the many witnesses.

The phenomena investigated by the Committee were chiefly (a) "astral appearances" of living men; (b) the transportation by "occult" means of physical substances; (c) the "precipitation" of letters and other messages; (d) "occult" sounds and voices. The appendices contain the details of numerous occurrences of the kinds indicated, the sources of the testimony and the names of the scores of witnesses, with comments of the Committee on the character and validity of the testimony as to its sufficiency and bearing, and not upon the good faith of the witnesses themselves, all of whom are regarded as reputable. In the earlier portion of the report the Committee say that in considering evidences of abnormal occurrences it "has altogether declined to accept the evidence of a paid medium as to any abnormal event." It goes on to say, "in dealing with these matters, it is admitted that special stringency is necessary, and one obvious precaution lies in the exclusion of all the commoner and baser motives to fraud or exaggeration." But with regard to the Theosophical exponents it says, "we may say at once that no trustworthy evidence supporting such a view has been brought to our notice."

Although the witnesses expressly state that the Theosophical phenomena are not of the kind familiarly known as mediumistic, and although Madame Blavatsky expressly declined to produce any phenomena for the consideration of the Committee as her purpose was to promulgate certain doctrines, not to prove her possession of occult powers, the Committee's basis of treatment of the phenomena, and its theories to account for them, was the familiar one employed in spiritualistic investigations. Nevertheless, the Committee recognized that there were three points calling for the greatest care on its part. The first of these is "that it is certain that fraud has been practiced by persons connected with the Society." This refers to the charges brought by the Coulombs, who were members of the Theosophical Society, against Madame Blavatsky; to the "Kiddle incident," and to certain "evidence privately brought before us by Mr. C. C. Massey." On this matter the committee says that it suggests, "to the Western mind at any rate, that no amount of caution can be excessive in dealing with evidence of this kind."

The second point raised by the Committee is that "Theosophy appeals to occult persons and methods." Accustomed to dealing with mediums and mediumistic manifestations, where the moral and philosophical factors have no bearing, accustomed to believe that where there is reticence there must be fraud, the Committee does not like the idea made plain at all times by H. P. B. that the subject of occult phenomena, their production and laws, will not be submitted to scientific exploitation, but will only be made known to

those who qualify themselves under the strictest pledges of secrecy and discipleship.

Finally, the Committee recognizes that "Theosophy makes claims which, though avowedly based on occult science, do, in fact, ultimately cover much more than a merely scientific field." This, also, is not agreeable to the Committee, which remarks: "The history of religions would have been written in vain if we still fancied that a Judas or a Joe Smith was the only kind of apostle who needed watching. . . . Suspicions of this kind are necessarily somewhat vague; but it is not our place to give them definiteness. What we have to point out is that it is our duty, as investigators, in examining the evidence for Theosophic marvels, to suppose the possibility of a deliberate combination to deceive on the part of certain Theosophists. We cannot regard this possibility as excluded by the fact that we find no reason to attribute to any of the persons whose evidence we have to consider, any vulgar or sordid motive for such combination."

These frank expressions of the Committee are illuminating as to its own basis and motives, and equally illuminating when contrasted with the fair promises made in the preliminary announcement of the formation of the S. P. R. They become still more clear when viewed in the light of the *Preface* to "Isis Unveiled," with its statement in advance of the kind of opposition its author would be called upon to face.

In spite of its suspicions, its doubts, its fears, its mental reservations occasioned by its own ignorance of the laws governing metaphysical phenomena, by the absolute refusal of H. P. B. to disclose the processes of practical Occultism, by the atmosphere of mystery surrounding the whole subject of the hidden "Brothers" and their powers, by the charges of fraud laid by the Coulombs at the door of H. P. B., by the undisclosed "evidence privately brought before us by Mr. C. C. Massey"—in spite of all these disturbing equations, the testimony amassed by the Committee was so absolutely overwhelming as to the *fact* of the alleged phenomena that the Committee found itself compelled to make certain admissions, as follows:

"It is obvious that if we could account for all the phenomena described by the mere assumption of clever conjuring on the part of Madame Blavatsky and the Coulombs, assisted by any number of Hindu servants, we could hardly, under present circumstances, regard ourselves as having adequate ground for further inquiry. But this assumption would by no means meet the case. The statements of the Coulombs implicate no one in the alleged fraud except Madame Blavatsky. The other Theosophists, according to them, are all dupes. Now the evidence given in the Appendix in our opinion renders it impossible to avoid one or other of two alternative conclusions: Either that some of the phenomena recorded are genuine, or that other persons of good standing in society, and with characters to lose, have taken part in deliberate imposture."

Accordingly, the Committee expressed the following conclusions:

"On the whole, however (though with some serious reserves), it seems undeniable that there is a *prima facie* case, for some part at least of the claim made, which, at the point which the investigations of the Society for Psychical Research have now reached, cannot, with consistency, be ignored."

The Committee decided to send one of its members to India to investigate the charges made by the Coulombs, to interview the numerous witnesses to phenomena testified to by Hindus and Europeans in India, and report on the results of such examination. Mr. Richard Hodgson was the member chosen. His report is the foundation and superstructure of the celebrated "exposure" embodied in volume III of the *Proceedings* of the Society for Psychical Research. Before considering Mr. Hodgson's report, it is necessary to review the antecedent and surrounding circumstances and events, the main features of which are wrapped up in the connection of the Coulombs with the Theosophical Society.

In the year 1871, Madame Blavatsky was *en route* by ship from India to her home in Russia after an absence of many years in the Americas, in Africa, and in the Orient. The vessel on which she embarked was wrecked. H. P. B., along with the other survivors, was landed in Egypt, destitute of money or belongings. She made her way to Cairo and there met Madame Coulomb, an Englishwoman then unmarried and conducting a lodging house. Madame Coulomb was moved by the misfortunes and distress of the wanderer, received her into her house, supplied her necessities, and advanced her funds until H. P. B. could communicate with her family.

Madame Coulomb was mediumistic, intensely interested in spiritualism, and the more so because she had but recently lost a brother with whom she was anxious to "communicate." Finding that H. P. B. possessed a fund of lore and experience in matters occult, Madame Coulomb besought her to aid in procuring the longed-for communications, as, from her experience, they could not consciously be obtained except through another. Finding that others in Cairo were also interested in the mysterious phenomena with which all the Western world was then dabbling in one way and another, H. P. B. took advantage of the opportunity, and endeavored to form a society for investigation and experiment. It speedily developed that curiosity and the thirst for phenomena, not the desire for philosophy and understanding, was at the bottom of all the would-be investigators' zeal, and H. P. B. dropped the matter. The society went to pieces as soon as she did so. H. P. B. was in Egypt in all nearly a year, returning to Russia toward the end of 1872. From there, in the spring of 1873, she went to Paris, and and from there to New York, returning to India early in 1879.

Madame Coulomb married in Egypt. After a succession of misfortunes the Coulombs went to India, and then to Ceylon. Their

misfortunes pursued them and they were living in direst penury in 1879 when they heard of the arrival of H. P. B. and Col. Olcott in India and the interest attendant upon their activities. Madame Coulomb at once wrote to H. P. B., recalling the Cairo acquaintance, detailing her circumstances and asking for help. To this letter H. P. B. replied with expressions of sympathy, but stating that she herself was in little better plight personally than the Coulombs, and describing her mission and purposes in India. Madame Coulomb wrote again avowing the interest of herself and husband in the Society, and pleading for help. To this appeal H. P. B. answered that if the Coulombs so desired they could come to headquarters and share such fortunes as might befall the Founders. Accordingly, the Coulombs made their way to India, arriving early in 1880. They took the pledges of membership and entered the Theosophical Society. During the ensuing four years Madame Coulomb acted as housekeeper, and, as she was acquainted both with French and Italian, and the labors were great and the workers few, she assisted in translations and in foreign correspondence. M. Coulomb was made general utility man around the premises. He acted as gardener, as carpenter, as librarian, and also assisted in some of the correspondence. The Coulombs were made entirely free of the premises and the work at headquarters, and at first professed the utmost gratitude for the succors given them, and the liveliest interest and sympathy in the work of the Society. As the affairs of the Society progressed, they became acquainted with the numerous visitors and inquirers, European and native, at headquarters. They became dissatisfied and discontented with the comparatively insignificant and menial rôle played by themselves, and felt that they were not receiving their just dues. Greedy, weak by nature, and anxious to become financially independent, it appeared to them that Madame Blavatsky was receiving an attention and prominence to which she was no more entitled than themselves. In addition, the Coulombs were Christians of the narrowest kind, superstitious to a degree, and in fact wholly out of sympathy and accord with the aims and teachings of the Founders.

Within a couple of years Madame Coulomb tried to extort or beg money from wealthy natives interested in the Society, notably from the native prince, Harrisinji Rupsinji. This coming to the knowledge of H. P. B., she reproved Madame Coulomb sternly. To others of the visitors and residents at headquarters Madame Coulomb whispered tales of her own powers and of her ability to find "hidden treasures." To others she intimated that Madame Blavatsky's powers were from the "evil one." The Coulombs were more or less constantly in communication with the near-by establishments of the missionaries, and Madame Coulomb, in particular, was in constant frictions and disputes over religious matters and opinions with resident *chelas* and members of the Society. Col. Olcott took her to task for these needless difficulties on several occasions. In general, however, the Coulombs were looked upon

as harmless meddlers, their misfortunes caused them to be viewed with charity, and the known gratitude of H. P. B. for help received from Madame Coulomb at a time of need, reconciled the Theosophists to the annoyances and disturbances occasioned by their presence and officiousness at headquarters.

Just prior to the departure of H. P. B. and Col. Olcott for Europe in February, 1884, a Council was appointed to take charge of affairs at headquarters during the absence of the Founders. Among the Council were Dr. Franz Hartmann, St. George Lane-Fox and W. T. Brown, with whom, particularly Dr. Hartmann and Mr. Lane-Fox, the Coulombs had been in almost constant wrangles. They desired to dispense with the Coulombs altogether, but on the prayers of Madame Coulomb H. P. B. permitted them to remain as hitherto, and, in order to remove sources of disagreement as much as possible, gave the Coulombs "authority" to do the house-work, to have charge of the upkeep of the premises, and to keep her own rooms in order.

The Founders away, fresh fuel for the fires of discord was soon heaped on the ashes of discontent. The Coulombs refused to accept any orders or obey any instructions from the resident members of the Council; they refused all access to H. P. B.'s apartments and declared that H. P. B. had placed them in independent control of her quarters and the conduct of the household. On the other hand, the members of the Council living at headquarters, having no liking for the Coulombs and distrusting them utterly, were more or less harsh and contemptuous towards them, communicating with them only by letter, and refusing to eat with them, or to eat the food provided by Madame Coulomb. They charged Madame Coulomb with extravagance, waste, and with personally profiting out of her handling of the domestic funds, and set about auditing and checking her daily expenditures. Vain, sensitive, and without doubt smarting under their grievances, real and imaginary, the Coulombs planned revenge in dual fashion. They wrote to H. P. B., reciting their wrongs, asserting their own loyalty and innocence of any wrong-doing, and making sundry charges against the Council members. At the same time the Council members were also writing the Founders their side of the disputes, and telling circumstantially the actions of the Coulombs and the insinuations being whispered about by them against the good faith of the Theosophists and H. P. B. While this war of charges and recriminations was going on by mail the Coulombs were busy fortifying themselves for their ultimate treachery by constructing false doors, and sliding panels in the so-called "occult room" in H. P. B.'s apartments, to give such an appearance of mechanical contrivance as might support and give color to charges of fraud in the phenomena taking place at headquarters. To our mind, after weighing well all the circumstances of this unhappy period, there is no room for doubt that the Coulombs were already in active conspiracy with the missionaries and were carefully following able but sinister instructions

in their course of conduct. By temporizing with the resident members of the Council, by their written denials and protestations to H. P. B. and Col. Olcott, they were gaining the needed time to perfect the *mise en scene* for their subsequent accusations.

Both H. P. B. and Olcott wrote the Coulombs and the Council, endeavoring to patch up the rancors and bitternesses engendered, and appealing to all for the sake of the Society and its work, to exercise mutual forbearance and tolerance. But the evil forces at work were too favored of circumstance. The Council members at last forced their way to the quarters of H. P. B., discovered what had been going on there, talked severally with the Coulombs, and summoned them before the meeting of the Council to answer charges of bad faith, of treachery, of false stories about H. P. B. and the phenomena at headquarters. The Coulombs neither affirmed nor denied the statements made in the several affidavits read concerning their behavior, and declining to produce any evidence to support their allegations, were expelled from the Society and ordered to leave the premises. Legal proceedings were then threatened to eject them, and in the wrangling St. George Lane-Fox struck M. Coulomb, who had him arrested and fined for assault and battery. The Coulombs offered, during the disputes and negotiations, to leave the country and go to America if paid 3,000 rupees and given their passage. This was refused. Finally, on the direct approval of H. P. B., to whom both the Coulombs and the Council members had appealed, and after the Coulombs had threatened to her that if she did not support them in their contentions they would expose her, the Coulombs were compelled to leave the premises. This took place at the end of May, 1884.

The Coulombs went at once to the missionaries by whom they were received with open arms. They were given money and their living was provided them. In the ensuing three months the plans of battle were perfected and the material provided for the assault which it was hoped would once and for all destroy the reputation of H. P. B., and in the ruin of her good repute, ruin the Theosophical Society. In the September and succeeding issues of the *Christian College Magazine* were published with extended comments a series of letters purporting to have been written by H. P. B. to Madame Coulomb which, if genuine, showed H. P. B. to have been a conscienceless and heartless swindler, her phenomena plain frauds, her Society a mere collection of dupes, her Masters a mere invention, her teachings a myth of the imagination.

The facts, so far as publicly disclosed, may be found as represented by the various interests involved, in the *Christian College Magazine* articles entitled "The Collapse of Koot Hoomi;" in Madame Coulomb's pamphlet issued at the time in India and republished in London by Elliot Stock "for the proprietors of the 'Madras Christian College Magazine,'" under the title "Some Account of My Intercourse with Madame Blavatsky from 1872 to 1884, by Madame Coulomb;" in Dr. Franz Hartmann's pamphlet, "Observa-

tions During a Nine Months Stay at the Headquarters of the Theosophical Society, Madras, India," published in the fall of 1884; in the "Report of the Result of an Investigation into the Charges against Madame Blavatsky," by the Committee of the Indian Convention; in the Report of the Indian Convention of the Theosophists held at the close of December, 1884; in Mr. A. P. Sinnett's book, "Incidents in the Life of H. P. Blavatsky;" in Col. Olcott's "Old Diary Leaves," and in numerous articles pro and con at the time and during succeeding years in many Theosophical, Spiritualist, Christian and secular publications. The facts as herein given are those derived from the immense accumulation of literature on the subject, after the most careful and painstaking comparison and weighing.

We may now consider the effect of the Coulomb disclosures and the missionary use of them, both on the Theosophists and on the Society for Psychical Research. .

(*To be continued*)

THE COIL OF KARMA*

"If another by altruistic service benefits one, is not such action vicarious and inconsistent with Karma?"

W. Q. J.—A common error, which arises from incompletely viewing the doctrine of Karma, is the idea that we interfere with Karma when we benefit another. The question is equally applicable to the doing of any injury to another. It cuts both ways; so we might as well ask if it is not inconsistent with the law and vicarious for one to do any evil act which results harmfully to a fellow creature. In neither case is there vicarious atonement or interference. If we can do good to our fellows, that is their good Karma and ours also; if we have the opportunity to thus confer benefits and refuse to do so, then that is our bad Karma in that we neglected a chance to help another. The Masters once wrote that we should not be thinking on our good or bad Karma, but should do our duty on every hand and at every opportunity, unmindful of what may result to us. It is only a curious kind of conceit, which seems to be the product of nineteenth century civilization, that causes us to falsely imagine that we, weak and ignorant human beings, can interfere with Karma or be vicarious atoners for others. We are all bound up together in one coil of Karma and should ever strive by good acts, good thoughts and high aspirations, to lift a little of the world's heavy Karma, of which our own is a part. Indeed, no man has any Karma of his own unshared by others; we share each one in the common Karma, and the sooner we perceive this and act accordingly the better it will be for us and for the world.

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*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.
—Bhagavad-Gita, Chapter XIII.

YOU were right in saying that our relations are as they are by reason of that which has been undoubtedly, but I would not have you look on me in the light of a spiritual Guru. Think of me as kindly as you will, but do not place me on any pedestal; let me be a pilot who will be most glad to help with any charts and guidance. In reality the Masters are Those to whom we should turn our thoughts in meditation. They are the "bridge" as W. Q. J. says in one of the "Letters."

I do not mean by all this that I think you were placing me in a position where none but the blessed Masters should be placed, but I am saying these things so that you may see that it is not the best thing to rely upon any *living person,* I mean to the extent of idealizing him, for if such an one should be swept into seeming darkness for a time, its effect would not be good for you and might dishearten.

I am glad to know that you are so full of the idea of work for humanity; those who are really "touched" by the inner fire are usually so, and it is a good sign. The desire to be and to do comes out strongly and clears the way for the true and permanent growth with its seasons of expansion and retardation—which means growth and solidification—necessary processes as we see in nature. As further variants of nature's processes we see two kinds of trees, one of which denudes itself entirely and remains expressionless for a large part of its cycle, and another which slowly and continually renews itself in every part, never ceasing to give expression, and often holding in evidence the old leaf, the new leaf, the blossom and the fruit. Both these are nature's processes.

Speaking of those who have fallen by the wayside it is quite true that "the greater the height the greater the effort to preserve equilibrium"; but this applies particularly when the height is an intellectual rather than a spiritual one, and where the motive is tinged with a desire for self-advancement regardless of the paramount duty to our other selves. Very often the ostensible motive is not the real one, and in this we frequently deceive ourselves. Ambition also comes in, the desire of the approbation of our fellows may cloud our vision in our effort to maintain it. There are many temptations, some of which may come disguised as angels of light; our best safe-guard is an unselfish desire to benefit others, with no

*From the letters of Robert Crosbie. Here published for the first time.

anxiety about our own progress, while striving all the time to make ourselves the better able to help and teach others.

There are two doctrines spoken of in the Wisdom Religion, viz: the doctrine of the Eye (or Head) and the doctrine of the Heart; the doctrine of the Eye is the intellectual one, the doctrine of the Heart is the spiritual one, where knowledge springs up spontaneously within. It is this latter which you crave, and which I can assure you Theosophy will lead you to; there is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy; and let me say here to you—do not be too anxious; abide the time when your own inner demands shall open the doors, for those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

No one who strives to tread the path is left unhelped; the Great Ones see his "light", and he is given what is needed for his best development: that light is not mere poetical imagery, but is actual, and its character denotes his spiritual condition; there are no veils on that plane of seeing. The help must be of that nature which leaves perfect freedom of thought and action—otherwise the lessons would not be learned; mistakes will occur, perhaps many of them, but as is said "twenty failures are not irremediable if followed by as many undaunted struggles upward." The help will come for the most part in ordinary ways and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

The Great White Lodge exists for the service of humanity; They need and welcome workers in the world; is it strange then, that the light of souls attracted toward the path of unselfishness should receive their cognition, and when deserved—when needed—such succor as Karma permits? They, Themselves, have written "Ingratitude is not one of our vices"; and while we may not claim gratitude from Them, yet we may be sure that compassion absolute is there, and with it the understanding of the nature and needs of each aspirant. There may, and there often does come a time when one feels as you say like "standing on nothing, in nothing and about to topple over." The center of consciousness has been changed; old landmarks are slipping away, and sometimes black doubt ensues; doubt and fear belong only to the personal consciousness; the real Perceiver, the Higher Ego has neither; the Gita says "cast aside all doubt and fight on." You may remember what Judge says in one of the "Letters" likening such condition to the case of one on a strange path and suddenly surrounded by a fog; the way is obscured, danger may lie in any direction; the thing to do is to stand still and wait, for it is only a fog—*and fogs always lift.* And never for one moment think that you are not going on with your "journey." It is well for us if we can always have deep down in our

heart of hearts the consciousness of the nearness of Masters; by Their very nature They must be near to every true aspirant.

And may I add one word to you as a friend and brother—make clean and clear, first, the mental conceptions and perceptions, the rest *will follow naturally;* there will be no destruction, the undesirable will die a natural death. Grow as the flower grows, from within outwards.

TRUE MORALITY*

TRUE morality is not a thing of words or phrases or modes of action of any kind, nor is its basis to be found in the many kinds of ideas of morality in the world, which vary as to time and place. What is moral at one time is immoral at another; what is immoral in one place is moral in another. There is no basis whatever in this changing attitude towards actions, changing classifications of good and evil, a changing division of the universe; and intolerance is their sure resultant, for those who pride themselves upon their own special brands of morality are always intolerant of others who do not accept that brand. True morality rests in an understanding and in a realization of man's own spiritual nature, from which it must of necessity flow, irrespective of all kinds of conventions. We need to know our own inner natures in order to know what is, in truth, morality.

The conventions of external life are established merely by a consensus of opinion of the beings living at any one time and in any one place. They are not necessarily based on truth, and certainly not on a perception of the whole of truth. Now, the best interests of all are not served, as we may see, by the ideas that are generally held. The world is in a tremendously evil and selfish state. With all our prevailing ideas of progress, of morality and of religion, it is not anywhere nearly so happy a place as it was perhaps a century or two ago; it is not nearly so good a place for human beings to live in as it was in the more innocent and less complex civilizations of the older nations. There is evidently something wrong with the ideas that we hold, if we find it impossible to deny the fact that instead of the world getting better and instead of life becoming more simple, the world is growing worse and life is becoming more and more complex. We should not find ourselves in the present condition if our ideas, religious and moral, flowed from the underlying basic ideas of all religions, philosophies, and systems of thought.

The basis of understanding of life accepted by the majority of Western peoples has been a revealed religion, and a personal God who revealed that religion. From this basis have sprung all our

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

wrong conceptions. Hence the great stress laid on physical existence. In fact, one might say that the generality of human thinking is centered entirely on physical existence. The question has not even been asked, "How is it that I am born at this time, under such conditions, in this people, and not at some previous or future time, when the world might be better?" The question has not been asked,"Why are we here at all?" Nor have we asked, "What is the pre-existing cause that brought us into this relation? Was it at the whim or caprice of a special Being, or was it under the operation of an indwelling, inherent law within ourselves?" If we are here with our present qualities, surrounded with difficulties, not because of anything we ourselves have done, but because of the whim or caprice of some Being, then we must regard ourselves as absolutely irresponsible for anything whatever. If we were so created, there is nothing that can undo that creation and we must suffer the consequences, the causes for which we did not set in motion.

The true ideas of the ancient philosophy relieve us of two misconceptions: one, the idea that there is a revengeful God who punishes us for those things that we are unable to prevent ourselves from doing; and second, the idea of a Devil to whom we are consigned if we do not follow the lines that some people have laid down for us. A knowledge of the philosophy enables us to understand that there never was any "creation", in the sense of making something out of nothing; but that everything—every being of every kind—has *evolved,* and is still evolving. The beings below us are evolving to our estate, where the beings, now evolved so far beyond us, some time in the distant past went through a similar stage. All beings are what they are through evolution from within outwards, that evolution proceeding under Law.

Law is operative everywhere and upon every being, because the Law is not something separate from him; it is not separate from the inner spiritual man. Law is the law of man's own action. So, as we act along those lines that affect others for good or for evil, we necessarily receive the returns from those good or evil effects which we cause others to experience. Each individual is the operator of that Law; according to his actions he gets the re-actions; according to his sowing, does he reap. In place, then, of the idea of a revengeful God, we have the ideas of absolute justice and individual responsibility.

If from the point of view of Law we ask ourselves what pre-existing causes brought us into these relations, we can see that what now is must have been brought about by ourselves, and what now is is similar to what was. At once the idea is presented to our minds that this is not the first time, by many times, we have been in a body; that re-incarnation is the process by which human beings reach greater and greater heights; that there is no other way or means to learn all the lessons to be gained in physical life among our fellow-men, except through repeated incarnations.

We come, then, to another phase of our being, for we see that there is in us something that is continuous in its operation,—something which was never born and never dies. If it continues from one life to another, through many lives, and for many lives, there must be a permanency in us which no change of condition or body or circumstance can alter for a single instant. As we thus think in terms of ages rather than in the days of one short life, we begin to get a glimpse of that reality which lies within us; we open the door so that those internal, real, more permanent perceptions can find operation in our daily waking thoughts. For every single human being has sprung from the One Great Source, is animated by That, is, in fact, *That* at the very root of his being. That root is his power of perception and of action; it is spiritual and permanent. That power of perception and of action exists in every one; the direction of that perception and action rests in each one. Each one has the power to take the course which to him seems best, but, in taking the course, he sows, and must also reap as was the nature of his sowing. Every being in this universe of Law is experiencing as he is because of his own thoughts, words, and deeds; every circumstance, every misshapen day, every evil that comes to us as well as every good, is due to thought, word or deed of ours in the past. In each incarnation we find friends as well as enemies. So our minds are set at rest with regard to either God or Devil. Each one of us represents both the Spirit—the highest divine nature—and also, the very lowest,—the infernal nature. Man is spiritual, in fact, but, thinking himself material and separate, and acting in accordance with his thinking, he brings about the battle between the two natures in him.

The great mistake of religionists in our age has been the classification of good and evil. There is nothing good in itself. There is nothing evil in itself. It is the use to which anything is put that makes it good or makes it evil. How can we draw a fine line between good and bad in every case? Good and evil are judged by the effects that flow from the action done, but what might *seem* bad in one case might be in fact the highest good, and what might seem good in another case might, in fact, lead to the greatest evil. Just a hair's line divides the Divine from the Satanic. And that hair's line consists, not in this or that mode of conduct, but in the clearly presented *motive* or intention of the one who acts. A good motive can never produce altogether evil results, and yet a good motive is not enough. We may have the best motive in the world, but if we have not also knowledge and wisdom, we may unintentionally do a wrong thing when we intended to do good, and sometimes we may do a good thing when we intended to do evil. Thus true morality may be seen not to lie in the act itself, but in the motive, and depends on the knowledge and intelligence of the being acting.

The lines of true morality may go anywhere, but by this is not meant that we do evil that good may come. How could we do

evil if our perception is good, if our knowledge is clear, if our motive is unquestioned and without self-interest? No imaginable evil could flow under such conditions, which are of the nature of the Spirit. The widest range of intelligence and wisdom are required to make it possible for no evil effects to flow even if good is intended. Wisdom is always required, because the very nature and essence of our being is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom. There is nothing higher than that essence of our being, and we may consciously gain it by first setting aside all those ideas that conflict with it, and then, acting from the basis of our spiritual nature, proceeding on the basis of absolute, unerring Law. Once these ideas are held in mind to the exclusion of all other separate ideas, unity of Spirit, unity of thought and unity of action take place.

This great philosophy of Theosophy, then, presents a basis from which the truest kind of morality can be perceived. True morality does not depend upon words, phrases, or conventions, but upon a *universal* perception of all things, whereby everything is done for good, every thought and feeling expended for the benefit of others rather than for one's self. A clear perception of one's own spiritual nature and the motive to benefit mankind in every direction and in every case, without self-interest, are the two essentials for true morality. True morality is, in fact, a *universal existence,* and the beginning of it is in the desire to live to benefit mankind without self-interest or hope of any reward whatever; then, to practise and to help those who know still less than we do.

Quite the reverse of prevailing religious ideas of personal salvation, yet this universal existence *is* our salvation. At once, when these universal ideas are seen and to some extent realized, one loses all fears. Neither change nor death, nor things present or to come can have any effect upon that one. He meets conditions as they come, does what he can, and lets other conditions succeed them. He moves through life, far from an unhappy being, quite capable of taking all the joy and pleasure that exist in the world, all that upon which his fellow-men only subsist or hope to subsist. He moves among his fellow-men, understanding everything that they are going through, enjoying with their joy and sorrowing when they sorrow, yet himself free from either joy or sorrow. When we arrive at that condition, our sense of morality will be based on the nature of man. We shall then look on each and every being as of the same kind as ourselves, differing only in degree of understanding. There can not be in us anything but tolerance and mercy, for we shall know we can not judge others in their struggles; we can not say that there is good in this case, bad in that; we shall understand that goodness and badness are entirely relative in men, while they perceive the Reality not at all; we shall see that the best thing we can do for anyone is to assist him to understand himself, so that he may reach that point of perception and knowledge and power which is, in reality, his own and which he has but to realize.

Man's false conceptions of life are what prevent him from knowing and it is evident that the first step toward true perception lies in throwing aside the prejudices and predilections he has lived by. And there is always help. Never have we been left alone. Always there are beings greater in evolution than we who return to this field of physical existence to help us, to wake us up to a perception of our natures. Such has been the mission of all Divine Incarnations down the ages. Those beings have come and lived among us, have become in all things like unto us, as was said of Jesus, that the human words They spoke should be words that we would understand. They meet us on the basis of our ideas and try to clarify them and set them in a true course. They can do nothing to stop what we have done and what we want to do; They can not interfere; but They can help us to see the right direction, if we are so willed; They can give help only when we turn to that direction which They indicate—that Path which They themselves followed so many ages ago. Always They try to help us, even when proceeding along wrong lines and bringing upon ourselves the suffering such wrong lines entail, even then They try to direct the results into a better channel. They hold back the awful Karma that would shake the world and let it come so gradually that we can stand and bear it. That is part of the protective power of the spiritual nature, and it operates in every direction.

Then it is for us to say which way we shall go. We are not the creatures of circumstance. We are not the creatures of environment. We are their creators. It is for us to see that we think right, that we build right, that we build upon the strong foundation of the eternal verities, and that we keep our eyes upon that Path which the great Masters of Wisdom have sought to open before us. So in our turn we shall point out the Way among the hosts who are moving in delusion and ignorance, and as we help each one, we help ourselves. As we help ourselves *by helping others,* we raise the rest.

EXTRACT FROM THE PATH*

"A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of these good actions always rebounding to me, the harm of the slanderer's words returning to him. For as sound belongs to the drum, and shadow to the substance, so in the end, misery will certainly overtake the evildoer."—*Buddha Sutra of 42 sections.*

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*This Extract was printed by William Q. Judge in *The Path,* June, 1886. The title used is our own. (EDITORS THEOSOPHY.)

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XV.

(Concluded)

Q. What is the meaning of the word "Nature", as used by the Master in the closing paragraph of the chapter?

A. In this particular sentence of the Master, written in reply to a scientific thinker in India, He used the term as the scientist would use it, but according to the philosophy, Nature does not consciously prefer anything, because there is nothing to prefer, and there is no Nature, of itself. "Nature" means merely the aggregation of an interdependence and inter-relation of all beings. It is a term for the perception of the inter-relation and inter-connection between beings and the force that springs from them; it is an aggregation of the effects of all the forces set in motion by intelligent beings of different degrees. So, we may not imagine that "Nature" is something which exists outside of mankind.

Q. By what process is Consciousness developed through the different races?

A. The philosophy shows that Consciousness is not developed; Consciousness always *is*. It is *intelligence* which is developed in different ways, in different degrees of substance, on different planes of being. The intelligence gained is an understanding of externalities in their relation to Consciousness itself. After the completion of the rounds of any globe, the intelligence that has been gained in every kingdom is what remains as the type for the next planet. This acquired intelligence is the basis of the Archetypal World, in which types are formulated; in which, let us say with reference to this earth, all the intelligence gained on the moon is formulated, in which all the various degrees of intelligence are contained and are existent before the world is formed. When the day for manifestation comes again, and when the dawn appears, then each form of intelligence differentiates and moves forward until it reaches that state where it can manifest on the basis already gained in the past evolution. So, it is Consciousness first, last, and all the time at the root of all manifestation. Always the Perceiver is behind every form. What is learned in regard to externalities or any instrument

is the amount of intelligence gained, and as that intelligence increases it becomes the basis on which better instruments are formed.

Q. Are the seven races each seven-principled?

A. Certainly; everything is seven-principled.

Q. Then, only one or two principles were fully developed in the early races?

A. Let us look at it this way. The Egos—Atma-Buddhi-Manas—have the septenary basis in themselves, but they work with other grades of intelligence lower than themselves. They existed as Egos, but their work was with the various types which constituted their physical expressions, and that work was done on the seven-principled basis. To illustrate. We now have a physical body, but there was no physical body in those earliest races. What was to be worked out was not then present. The principles were in embryo, or latent, until the seven-principled basis was brought to bear upon whatever bodies were to be evolved during the process of the world growth. The body itself, as now evolved and constituted, has its seven divisions and is the lowest principle.

Q. As seven-principled beings, were their bodies of the same general type?

A. Yes, for differentiation, had not then begun. When differentiation does proceed, however, it is in a septenary way—one principle evolving from the other, one principle following the other. Let us say, then, there was only one principle, but the possible differentiations were seven. From that highest principle the second principle was evolved; from these two, the third; from the third, the fourth, and so on. As a matter of fact, there is just one Consciousness in all of us, and there is just one highest form for all of us, which might be called homogeneous matter; with these two in conjunction the septenary division goes on.

Q. Why did the seven races appear at the same time?

A. There is a septenary division as soon as differentiation occurs. All the classes of Egos that were self-conscious at the conclusion of the moon's cycle differentiated into seven classes, or degrees, as did all the other classes of beings connected with that evolution. Together these constitute the seven great hierarchies of being, which furnish the Ego his seven classes of instruments, for we are connected with those hierarchies through our instruments.

Q. Mr. Judge says: "By methods known to themselves (the Dhyanis) *and to the Great Lodge they work on the forms so brought over, and by adding here, taking away there, and often altering, they gradually transform by such alteration and addition the kingdoms of nature as well as gradually forming the gross body of man". Why could not this transformation be left to the natural impulse of the kingdoms?*

A. The differentiation of the animals and other species began and was carried on to a certain point within their experience. But that experience is limited. Hence, at the point of that limitation, intelligent interference from a mind or mass of minds is absolutely necessary, if old types are to be changed for better types. If old

types remained, there would be no external progress, and no better instruments would be brought about. Intelligence must be active to produce evolution.

Q. Is not intelligent interference going on now?

A. Of course, it is. How did Luther Burbank produce the spineless cactus? First, he found a cactus with very few spines, and obtained seeds from it. From the cactus grown out of that seed he took one with the least spines and continued to work out the elimination of the spines. There, human intelligence was brought to bear upon that cactus—its forces used to produce quite another variety—the spineless cactus.

The higher beings are able to work in another way than this with the lower kingdoms. The very forms man started with are not the forms we have now, but, in fact, quite different. The physical forms of the earlier races of men were apelike and gigantic in size, but they have been worked upon by man until they have become what they now are, and more usable in every way, though still far from perfect.

There is one statement in this chapter which we should particularly note: "As man came to this globe from another planet, though of course then a being of very great power before being completely enmeshed in matter, so the lower kingdoms came likewise in germ and type from other planets, and carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life". It is the self-conscious Egos through whose efforts all these forms are brought about, taking the basis that the form had attained on the preceding globe, and having the intelligence to know that improvements could be made. After building one house, we know how to build a better one next time. So, change goes on. The beings in the lower kingdoms could not finish their evolution in the preceding globe chain before its dissolution; that is, they had not arrived at the stage of self-consciousness.

By "man" being at the "front of the wave of life", Mr. Judge means the Perceiver, which is at the root of our being, and which is our very selves. What we have to remember all the time is that, whether in the mineral, the vegetable, the animal or the human kingdom, or in the kingdoms above man, it is always the Ego, the "I", which is the moving power, the evolving power. This consideration of the Perceiver, and the various processes through which He has come, the various conditions of substance and experience gained therein really demands a study of "The Secret Doctrine"—a study very different from that of the physical, or astral body, or *Kamaloka* or *Devachan*, which have to do with the *personal*.

Q. Then the purpose of evolution is to build up the physical body?

A. So that the Real Man may contact the lower forms of nature. He could not help them unless he were in contact with them. And it is our contacts on this earth that hold us here. We

like it, and so we have brought it about that we keep coming and going.

Q. Should not man strive to make a perfect instrument and so improve the lower kingdoms?

A. Man should use whatever instrument he has to its best advantage, and that can only be by growth from within outwards. For instance, if we use our sense of seeing, our sense of hearing, our feeling, in the right way, those senses may be extended, and we can see further, hear further, and feel more deeply. It doesn't require a particular kind of body to do that. Any kind of a body will do, because through it we contact the lower kingdoms. The physical body is made from food, is sustained by food, and returns to the earth when we are through with it. There is a constant coming and going to and from our bodies, in endosmosis and exosmosis, of lives charged by whatever our thoughts or feelings or emotions may have been while they were in our sphere of influence. These lives go into other bodies, and finally, back to the lower kingdoms again, completing the cycle from above to below, and carrying with them the impression they have received, which appears in the mineral, vegetable, or animal kingdom as a beneficent or a maleficent force. So, we may best help nature by our thoughts and feelings.

Q. What is the real determining factor in our thoughts and feelings?

A. The motive behind them. Now our scientists do not realize that the plant, for instance, has sentient life; yet, if plants and animals are treated from the basis of a regard for the life in them, and with feeling prompted by that regard, a higher perception may be aroused in them.

Q. Is it a fact that flowers will do much better for those who love them?

A. Certainly, it is a fact. The impulsion of the mind of the higher being is communicated to the consciousness of the plant. Some people can not even handle plants without harming them, while others can handle them with benefit.

Q. If we gain full knowledge with regard to this physical existence, should we be able to dwell in some higher sphere?

A. The object is not so much to escape this state on earth as to emend it, which should be our duty and our pleasure. Unless we recognize our own nature and the nature of the lower kingdoms, we can not do our duty by our own nature, nor by the nature of the kingdoms below us. When we gain this knowledge, however, we bring about a better instrument for ourselves, and for all other beings, and then there is no escape necessary. As we are, because of our ignorance we are under the necessity of reincarnating. We have to adjust our relations to other beings while in a body, and until that work is done in the body we shall have to return to earth. We are here to help, and we can not help unless we know and learn the nature of the lower kingdoms in which we are embodied, and which we are using either for their good, or for our own selfish purposes.

THE INCREASE OF FAITH

THE faith of man is the highest quality in him. Whether the faith of one is in the Supreme Spirit; of another, in Christ; of another, in his wealth, in his social position, in his family or friends; in the heart, the *faith* is the same. The difference exists in the objects upon which the faith is fixed.

The many objects of faith are chosen according to the likes or dislikes of the person, or are adopted along with other hereditary ideas, seldom from a sound basis or true philosophy of life. When none of the objects upon which faith has been fixed bring any real satisfaction or knowledge, the man discovers that great though it may have been, his faith has been misplaced. Then he may cease to have faith in anything, or he may scatter this energy over such a variety of objects as to get no cumulative results. This is observable in people who flit from one thing to another, or take up with one cult after another, never sticking to one long enough to derive any benefit or lesson from it. But since the embodied soul yearns to be free, it urges on the man to seek if haply he may find.

It is the inherent longing of the soul that finally leads one to the ancient Theosophy. When the student first hears it, he feels it to be true, and as he comes to understand more of its teachings and applies them, he finds they accord with his experience, they solve the many mysteries of life, for they are in harmony with the true nature of the soul.

Mr. Judge once wrote to a student: "Formulate to yourself certain things to be true that you feel to be true, and then increase your faith in them." The three fundamental propositions of the Secret Doctrine are a formulation of certain principles that one feels to be true, and one accepts them on the ground of their reasonableness; but the further need is to *increase* our faith in them. How is this to be done? By testing them out in our daily experience. As we do this knowledge comes and faith increases.

We believe in karma—that whatsoever a man soweth that shall he also reap—but we need to *increase* our faith in it, so nothing that arises will give us cause for complaint or self-pity, nor tempt us to feel that the law is unjust or blind.

We need to *increase* our faith in our ability to understand the teachings and to apply them; especially do we need to *increase* our faith in our ability to overcome our defects, for as these are overcome all impediments to the soul's possibilities will be removed, and the soul will shine forth in its full radiance, surpassing all the qualities. This is what the great beings, the Masters, have done. They are one with the soul, They are one with the law, and so are in every phase of the pilgrim's changing days and years.

We need to *increase* our faith in Them. They are behind the Theosophical Movement, and it is our faith in such Perfected Beings alone that gives us courage to constantly work for the spiritual progression of the human race.

ON THE LOOKOUT

COMMERCIALIZED CHRISTIANITY—

According to the Ancient Wisdom our present era is the *Kali Yuga,* a time of great material advancement and, by reaction, an age of spiritual retrogression equally great. To every studious observer of life, be he Theosophist or Pagan, Jew or Gentile, the spiritual darkness, the utter absence of any true feeling or perception of genuine spirituality, among the generality of human beings is appalling. The Great War was itself a seeming fruition of all those elements which characterize the *Kali Yuga,* and many humanitarians hoped that out of its torment would arise a spiritual awakening that might form the basis for a decided step ahead. But that was a vain hope. Human minds seem to have learned nothing above the commercial from the War. Human conditions are worse than ever.

Here in America the situation is unparalleled. The tonic note of our great Western Republic at present is, "Do more business, and have a good time." A wild orgy of spending in the search for sensation flaunts itself in the face of a poverty and want more abject than words can picture. Vacillating government, in which the people have at last lost confidence, temporizes before questions so momentous that an answer will sway the kingdoms of Christendom, vainly seeking to conceal a waste and corruption beyond anything that our people have ever even suspected. Social unrest in seething; strikes "regular" and "unauthorized" are of daily occurrence. The cost of the bare necessities of life continues to soar far above what the average earner can pay, or possibly continue to pay. Freedom of speech is curtailed. Newspapers and journals of information are subsidized and prostituted. All the terrible elements of Revolution are present and waiting but for the fusing spark, yet few persons seem to be aware of the fact. And out of the thousand and one movements, programs, propaganda, potions and "cures," the big, fine, generous, common-sense note that would carry its own conviction seems to be utterly lacking. Nobody really knows just what to do.

A SIGN OF THE TIMES—

A sign of the times is the money-raising campaign of the Interchurch World Movement now in full swing. A "budget" has been set for the year 1920 for which it is expected that a vast sum exceeding $336,000,000 will be subscribed. The raising of this amount has been apportioned in very business-like fashion among some thirty denominations of the Evangelical Protestant Christian sects *pro rata* to the number of communicants of each. According to the budget, more than one hundred millions of the money secured is to be expended upon foreign missions, a similar amount on home missions, nearly as much on "American education," and the remainder for "religious education," "hospitals and homes," "ministerial pensions and relief," and other miscellaneous items. It is understood that the expenses of the campaign have been underwritten by a group of New York banks. Indeed; the whole affair is as commercial and business-like as a typical American man of affairs could wish. An immense advertising campaign has been entered upon, extending even to the newspapers of the smaller towns. Large spaces are being utilized, appealingly worded and cleverly illustrated. An understanding of the religious motive of the average "Christian" is quite naively revealed by the tone of the advertising copy employed. He is urged to go to his church and support it because it is a good thing for him, an appeal to self-interest that is doubtless quite effective. It is even suggested that he will be more efficient in his business if he goes to church. In fact, the underlying note of the entire effort is the "business" note, and emphasis is placed upon the "business-like" aspect of the campaign, its administration and the use of the funds gathered.

"This financial ingathering in which we are about to participate," says the report adopted at the Atlantic City World Survey Conference, "should be an unparalleled expression of the *spiritual* (italics ours) power of the Christian Church." To an unbiased observer of human events it is indeed an "unparalleled expression" of the spirit of the church, of "commercial Christianity," but to call it "spiritual" is to call black, white—to identify the money-changers in the temple with their scourges. Were the *hearts* of men and women in the Christianity of the day, no "drives" of this character would be needed to bring about any "financial ingathering"—the money would come unasked and unobserved. But Christianity's appeal is not to the hearts of men, nor to their heads for that matter. The appeal is purely to the personal nature—to fear, to doubt, to superstition, to self-interest, to commercialism, to appearances—to the vast horde of motive-agents which make up the field of impulse of the lower personal nature. The great crime in America today is to be "unsuccessful." Subconsciously the Christian Church is realizing the fact, and the Interchurch World Movement is a sign of the times.

"OUR DISTINCTIVE NATIONAL PHILOSOPHY"—

Writing in *The New Republic,* issue of March 17th, Mr. Morris R. Cohen makes a statement that has caused considerable amusement to a number of students of Theosophy who are occasional readers of that interesting publication. The passage occurs in Mr. Cohen's essay, "On American Philosophy," and reads as follows:

> " . . . If we judge merely by the number of adherents, there can be no doubt that our distinctive national philosophy is the diluted and Americanized form of theosophy or neoplatonism which manifests itself in the various forms of New Thought, from Mother Eddy's Science and Health to R. W. Trine's In Tune with the Infinite, and which crops out in our Pollyanna literature. The books of no other intellectual or semi-intellectual movement find so many millions of readers among our tired men of affairs, as well as in more amply leisured feminine America. . . ."

Undoubtedly the kind of pabulum specifically indicated by Mr. Cohen is pleasing to many palates, American and otherwise, and doubtless many mistake it for a stimulating and nourishing food, for skillful advertising will accomplish almost anything among the undiscriminating. But to call it "the diluted and Americanized form of theosophy or neoplatonism"—especially in the case of Christian Science—is to consider glass a diluted diamond, or soda-pop diluted champagne. The varying phases of New Thought, as such, with which we have come into contact—and they are not a few—seem to depend upon a series of rather unrelated *affirmations,* together with a few *denials,* to which is added a great deal of talk about "law," with very little understanding of it. Christian Science, on the other hand, is essentially a system of *denials,* together with a few *affirmations,* and no recognition of law whatever, although the word "law" is frequently used. Theosophy is neither a system of affirmations nor of denials—and by "Theosophy" we mean that synthetic philosophy of life presented in the writings of H. P. Blavatsky and William Q. Judge. It is a record of the laws that govern every constituent of man and of nature; it recognizes the reign of law in every thing and every circumstance. Neoplatonism, whatever it may mean to Mr. Cohen, was in fact the Theosophy of its day—the ultimate effort of high intelligences to check the ever-increasing ignorant superstition and *blind* faith of the times. It sought to reconcile Platonic teachings and the Aristotelean system with oriental Theosophy. Its chief occupation was pure spiritual philosophy, metaphysics and mysticism; theurgy was introduced towards its later years. Now, if Theosophy and Neoplatonism are in fact what the foregoing states them to be—and the proof is easy to come by—how can New Thought, Christian Science & Company be considered *dilutions* of them? One cannot call the North Pole a "dilution" of the South Pole, nor the Earth a "dilution" of the Sun, even though they do bear some relation, since both are objects in space, or subjects in the mind of man.

It is quite true, however, that since the publication of Mme. Blavatsky's *Isis Unveiled,* in 1877, a literature has sprung up in America which had its genesis among those who have appropriated, pilfered, and otherwise adopted and adapted, some of the old ideas which the Writer of that monumental work re-stated, and to some degree synthesized, in order to give the Western mind something real to go forward on. Half-grasped concepts, misunderstandings of plain statements, misinterpretations and materializations of metaphysical ideas have been advanced by students of Theosophy, and others, and around them have been built up "systems" and "sciences" that are as fanciful in philosophy and as weak in science as a house of cards. The thin and facile American mind has laid hold upon these with avidity, and commercially astute persons have cashed in on the appetite thus created. If it is a false appetite what matter, so long as money can be made in satisfying it! Such is the *Karma* of a nation whose God is Business, whose religion is the apotheosis of matter, whose concept of spirit is some sort of a gas which emanates from that matter. But it is paradoxical to call this literature "diluted theosophy." We are afraid Mr. Cohen's skill in swift and sparkling characterization made him forget for the moment that oil and water will not mix.

THEOSOPHY AND JUDAISM—

In connection with the foregoing: In its issue of April 14th, *The New Republic* prints a letter from Mr. Albert F. Gilmore, a New York Christian Scientist. It refers to the passage in Mr. Cohen's essay quoted above, and states specifically, "Christian Science bears no relation whatever either to Neoplatonism or Theosophy." We are much relieved by this statement. The Publicity Department of the Christian Science church is quite completely ubiqitous; we had assumed that a letter picking up Mr. Cohen's characterization would shortly appear in the columns of *The New Republic;* our curiosity was aroused—would the letter indicate that Theosophy was a corruption of Mrs. Eddy's teachings, or "malicious animal magnetism," or something of the sort? But no, Christian Science bears no relation to Theosophy. Mr. Gilmore tells us so. Moreover, he quotes from her writings a passage concerning Theosophy as delicious and recondite as some of those obscure selections from the earlier editions of "Science and Health"—and fully as naive. Writes Mr. Gilmore:

> "Of Theosophy and Neoplatonism Mrs. Eddy has stated on page 14 of No and Yes, 'Theosophy is a corruption of Judaism. This corruption had a renewal of the Neoplatonic philosophy; but it sprang from the Oriental philosophy of Brahmanism, and blends with its magic and enchantments. Theosophy is no more allied to Christian Science than the odor of the upas tree is to the sweet breath of springtide, or the brilliant coruscations of the northern sky are to solar light and heat'."

It is interesting to note that Theosophy "had a renewal of the Neoplatonic philosophy", whatever this peculiar collection of words may mean. But what most interests us is to discover just how Theosophy can be "a corruption of Judaism" and yet sprung "from the Oriental philosophy of Brahmanism", since the latter antedates the former by many thousands of years. Yesterday cannot possibly be last year—not in the month of May at least—though no doubt it will be quite possible for Christian Science to reconcile these two ideas, to the satisfaction of adherents. But perhaps Mr. Gilmore has inadvertently misquoted Mrs. Eddy, been "in error" momentarily, or possibly *The New Republic* has misprinted him. Moreover, since we are just talking among ourselves, "the brilliant coruscations of the northern sky" *may* be allied "to solar light and heat." Theosophy indicates that they are. Another difference! We warrant that Mr. Cohen had no idea at all of the difficulties he would make when his typewriter clicked off that clever characterization some weeks ago!